D's children. Later on Sc. will give food to Kwaus & his family, thereby to show that he has appreciated that they have done the right thing in repaying the money.

Then the cry-sing. The first JP was altar'd, BP made it. He made it a good time ago, & told his wife of it, she would help him to remember it. Sometimes the instrument, (unclear) understand it too, but if he should begin a song that had been used too often he would get into trouble. BP did not inform JP of the song. & JP (3) kept telling the people to cry & sing, & as he finished (4) beat time & the song lost again. The song said, "Nina, you are an eagle now, you are like hemaca (5), hemaca will make the eagle cloak come over you," and after the words (2) came in, meaning as if he was weeping. Billy Pollard told the other sing-men the words of it the same day, & they got it. It was the first time the people had heard it. Billy Pollard changed the song slightly in order to make it fit the dead girl, the words & tune had been prepared long since & Schoone told him to what change to make.

(10) = naskàpsz

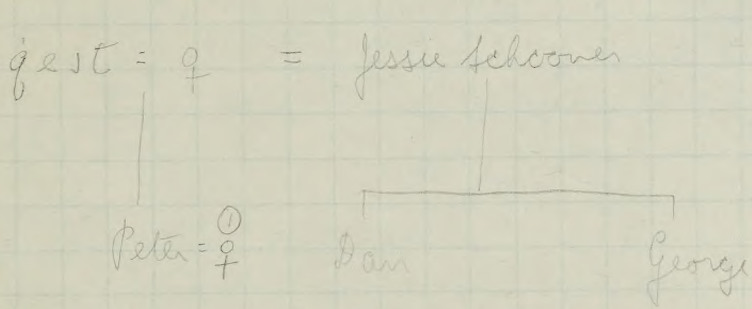
The second song was made by Kinskeut Alec, with B. P altar'd. First he said, "Go to West's mountain, then to the Skeena where you will eat a whale, & be able to spout properly as a whale, then to the south (where you (to 1666)

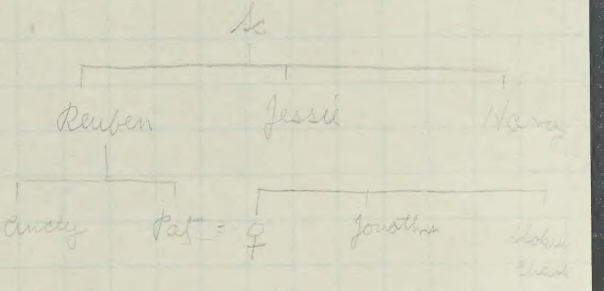
1663

to the sham marriage he also gives presents which are termed ~~he~~ ~~(tsawanytiwat)~~ (noamatt). Then several years later when Tom Henry by family is married, he gave him more presents as (tsawanytiwat), to (osbane), & paid out his child. A good man will not allow his choose a husband-tobe who has gone pillen with other men. If a woman has been through a sham marriage her children will be able to say, "I have two fathers — or more as the case may be", accordingly go up in importance. A child calls his ~~H~~is sham husband "tola" in return is called "mina". If the child be not redeemed, her home is always down in the dirt, though she can never be wedded to her husband, who is always much older than herself. Dan & George would call Tom's children swalem, because they are older, but could marry them if they liked. The marriage entails the same bond of helping just as if the marriage had been real. In case of Jessie & Tom Henry no names were exchanged, but if so had wanted they would have been. Tom Henry could pass names to Geo & Dan as if they had been his own sons, (Tohtsis, se. very true #3 ½ glasses plaches. ~~attache book~~)

1664

George called Peter's ~~stakow~~ wife stakow.





Pat's wife is sister of Tom Henry, Jessie Scatum husband & the marriage was all right. Tom Henry home visited to Pat via his wife.

Pat calls Dan & George sau x y
Dan & George calls Cuicy & Pat sau x y
~~to~~ ♀u/lu/~~uus~~/u's Jonathan calls Pat ♀u/lu/u s
Pat " Jonathan & Shoolum Charlie ♀u/lu/u s
Samuel to Harry & Reuben were all ♀ulu/u s ~~to each other~~
Reuben calls Harry's wife & reverse stakow.
Dan ~~potato~~ calls Pat's wife stakow

① This woman later became ♀ of Pat Sc, complicating matters of relationship.

Note If a man sees another whose face is like his son's or daughter's he often gives to him or to her one of his own names, usually a kusut name. This was done, e.g. by Billy Pollard to a BB Q. This money spent in such a rite did not return. The Q was like a D. Similarly the Kitlope Chief wanted to present Dan with a kusut name, but was stupefied enough to say so when drunk, instead of waiting till sober & with proper witnesses. He then sang a song with people around. The right way would have been to open the shore in the Kitlope here, where he would have helped him. Many BB are tellecum of BC's & it would have been ok for one of them to give a name to Dan, but not the Strangers.

1). q̓aɬ|yax|ɛm ② skwaʃnàt ③ wats|nàm

Note. # It is a common thing for a man or woman who is leaving her sweetheart to sing of her, who beautiful & good she is & how grief-stricken he is at leaving her. Thus he practised a Kitlope girl & sang of her before leaving Kitlope & also here, standing up outside the house at night & having everybody round to hear. Then the locals got the song and all hands proceeded to use it. It is almost like a cry. Sung ②, but called ③. This is done for man or woman.

A Man deserted by partner is ①. In such a case, all ties come to be

(from 1662) will enter a house in which every thing is copper, where a copper Raven roams, & where the salmon are tal' tam'. In this affair Schoone was tzulk-s-m, because he alone knew the proper story.

The 3rd sing was an old one made at the time of the small-pox for a Tallo chief who had lost his D. Sc. changed the tzulkt. hai'k'la'att was sist of Sc W M, hence he was able to use the song. smau[ɛ]-h[ɛ]k was harabbelate to the name which passed to Sc. W B. hus. Sc. gave the ey-zung to Sam King, when the last-a B died. It was used. It means, "Please stop crying, we make good your humor, you are as light for your brother. Go to smau[ɛ]-h[ɛ]k, where he stands up at the place where ebbb one is, far to the south. A smauk will act as an canoe for you at waouk. You will see the song house whereby you got to obtain it."

hai'k'la'la sk-i-m-t-l a = ~~a song~~ (8)

A hai'k'la is a person who understands how to return to above the surface, e.g. at Kitwa, The time mountain are in the Q Lusta. The present hai'k'la-as Reuben & Harry, Alex Clah & Willie Mac. Except for them no one can go on siwauk business using a rattle, when doing so they are (8). (hai'k'la) all come from Bella Bella, ~~they~~ were born recently the Bella Coola & Bx boys

1667

~~Whoever~~ if he is the deserted man, & tell him what they want him to do. The show is usually held in the house of an important chief, but not in Sc's. The aim is to pull as many insults as possible at the head of the woman & of the man who has (it since) her, to shame them. It is a real ty' business. ~~Whoever~~ the sing - they go to the woods to make the songs① & tyi' sings ~~all thought~~ all thought & sing off to the house, if it is such a big business that an Alk will not do. A bull kl m is present, but the rolls of sunkwolgam & altar'a are taken by people brought in for the occasion alone. Curved in the tyis

① with (altar'a) and (sunkwolgam) ② ow'sby ③ kwanat'a stal t l m t

house, the musicians sing the song. Then everybody takes it up and sings the pieces song. This is always done in summer. When the song has been mastered, the tyi who is acting as Alk tells the women to go off in the woods & get berries. The song is full of foul expressions as if he were telling of how bad his wife's genitals were, they are like Q la's. He says nothing, but everybody adds any foul knowledge of his wife's till the result is an excessively foul song. Then they leave. The next day about 3 00 P.M. all come to the house, ~~to~~ bringing ~~with~~ him. There are many

joined them sisauk dances & ritual & the (hailikila) have come to Bella Coola both Harry & Reuben getting their power via them M. Before this time the business of hauling out power from L I in hoeitsila was not known to Bella Coolas, but petles, father of White Sam, married Tom & wife & brought to B C from Bella B & Kwakoitla, the whistles, gomotz, a Bella Coola home. (gomotz) means the panting, a wind, of a ~~the~~ (statue). Before petles time, marriages, stories & names went back & forth with B Bs, but not the (gomotz). Sc. says always (hailikila) not (sise) causes the return of sun. The songs of A D, W M, R S & H S are all different, but each is identical, unless a little forgotten, with the Bella B from whom it came. Thus R S sang in B B a song he had got from (2), a Bella Bella, who had the story of (hailikila) business, but who may not have been a sisauk. Alexander & Abbie who went round with him kept calling (2), meaning "The chief is crying". Then A D, as a relative & power in the sisauk business, stood up & explained whence the power (hailikila) had come to Harry & Reuben & Harry went round! The supporters A C, Neley, & A D were, or should have been, sisauks. Reuben & Harry's singing were ~~not~~ to hear in the deepened. ~~He~~ Reuben was delayed, went on with his dance & said, "Perhaps I have lost my power, it does not come". But the delay

1669

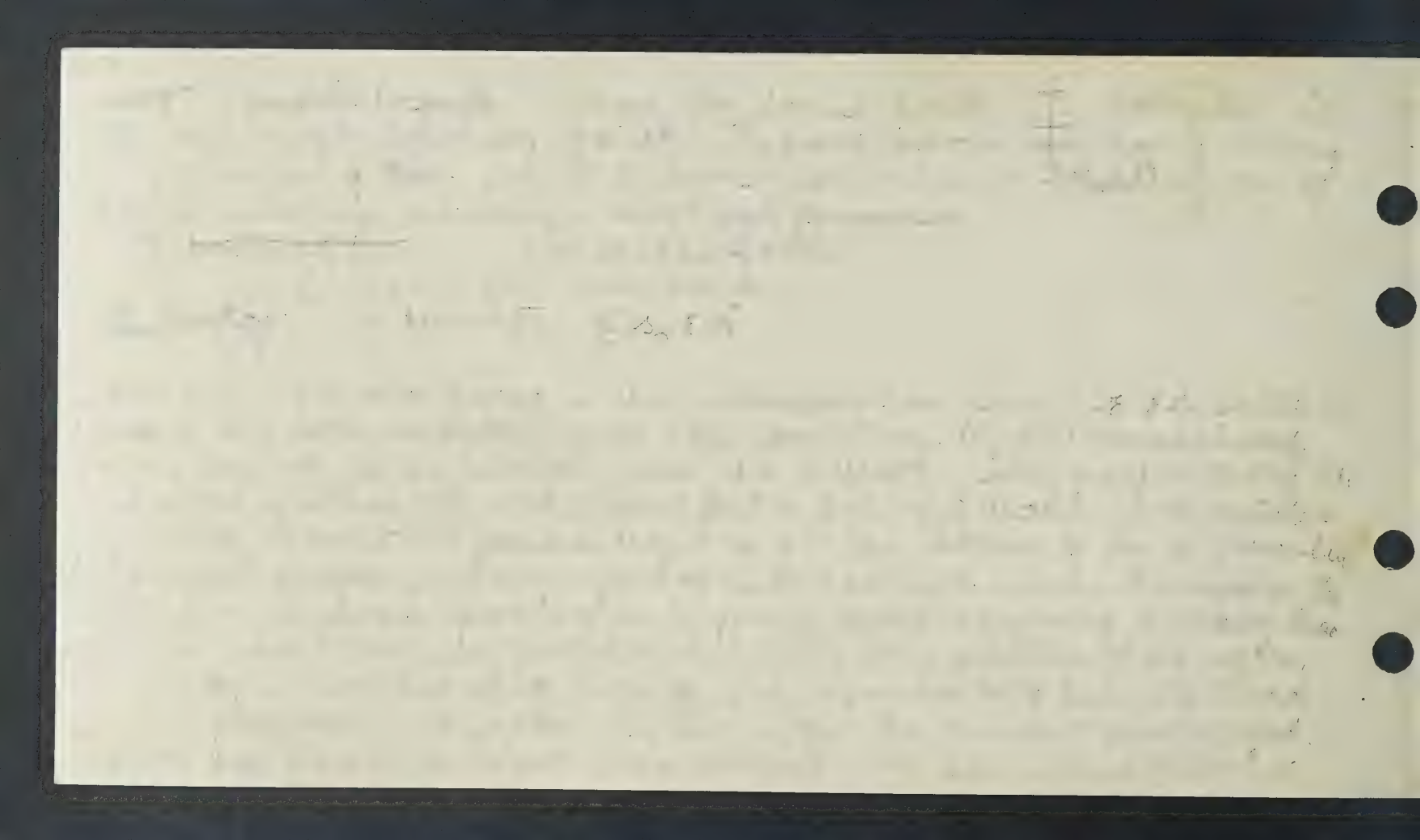
sweetheart's genitals. Then the tyi gives food to all, all the tyis give food. Then all the women are told to get berries to morrow. Then all bands go away. (2) Add last two lines of last page.

(1) Bofavoatte get qulz, others wheq

New songs sometimes 4 or 6 made for the occasion, as for a cry-sing. These have been made in the woods, & were practised last night. The dances as these songs are sung, wearing a girle of lynx skin, a blackened face, (as do some other helpers), & a headdress of weasel skins & as if disunk. Meanwhile as he dances, the amusement sings, & is rewarded by all. It is a play-time for foul words, & the dancer pulls off some of the fluff from his belt, & throws it in the face of a (1) fellow with the remark, "All Idio q have hairy cunts like that."

(2) Always the oldest (Klayax Eu) present. The man gets a few pans, & then the tyis, such as (3), always foul. Everybody has a shot at perking one. On at least one occasion a hinge cunt was worn on the head.

In the case of a man deserting his tyi's wife, the tyi's women carry



band for playing for Dan's child. The money was parcelled out for names, to Andy & Pat's children, & Sc got one from J P in return for some favours, i.e. helping in the burial of J P's father. This name will return to the Polsons on Sc's death. Frequently a name is given to a person who does the burial rites for another, in which case the name & story go to the new possessor, it is easy. ~~It~~ It was stated how much money had been expended for each name from the common fund, & this was handed out to all, including Stella. Sc. used £20 for Timothy to put an eagle on his stone. When he, Sc, will rest later on. The names given to Andy's & Harry's children were all stuff names.

patc|a|tc ùs, meaning 'Turbulent, when the first beams of sunlight strike' was the allstate name going to Harry's boy from Sc.

Ingun gave a name to Andy's son. He is of Sc. Cannot be seen from Marshall.

Eftmaty, an allstate name from snuff & tt, given to Reuben's boy. It means the noise when soapy broke, long ago. The boy will be able to use the story. If a person dies, his story stands up in the person who gets the name & the way they are never lost. Money must be given to satisfy the passage of ~~money~~ names, but at a gathering of this kind a name might be given by

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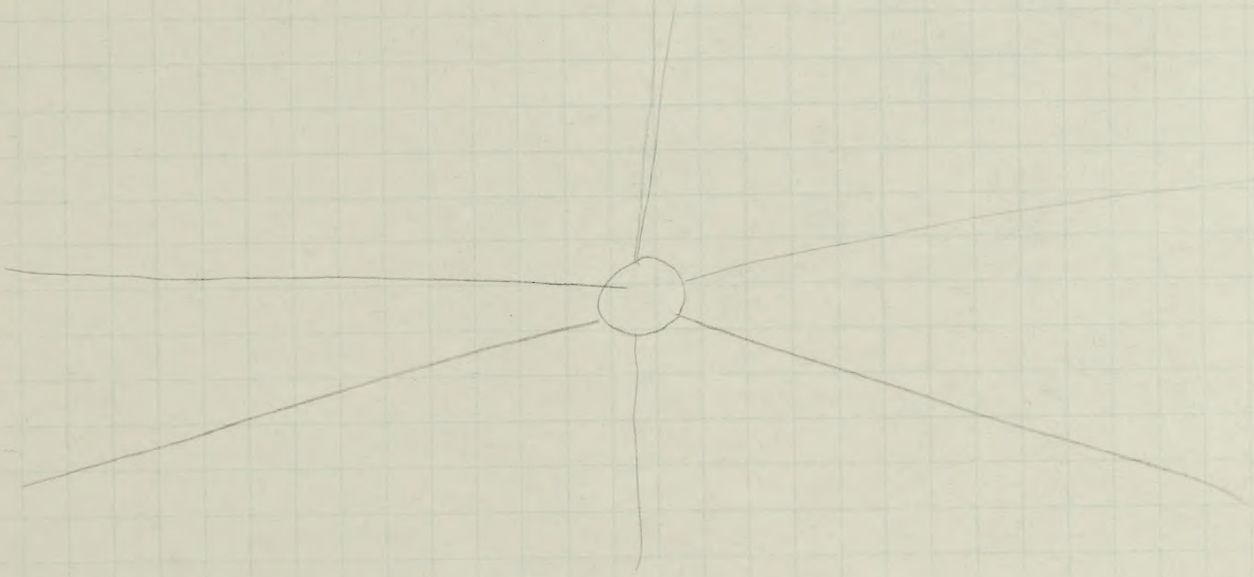
way they were ~~not heard~~ not seen. They lived up to their promise & presented their college best wishes & helped them to a run!

By this we know to boil the grease from the inside of the thighs, & use it on some of their nefarious medicines. Also they have no fear of the dead, & freely rob the graves for coppers & other valuables. Sykes are evil creatures who work secretly either alone or in company. Once a man saw a sykes clambering a hill & got in front of him & stoned him down without being seen. The sykes was not killed, but the man did not make the large profit which he could have done if he had told the sykes of his knowledge. In this case the latter would have paid much money to prevent the News leaking out.

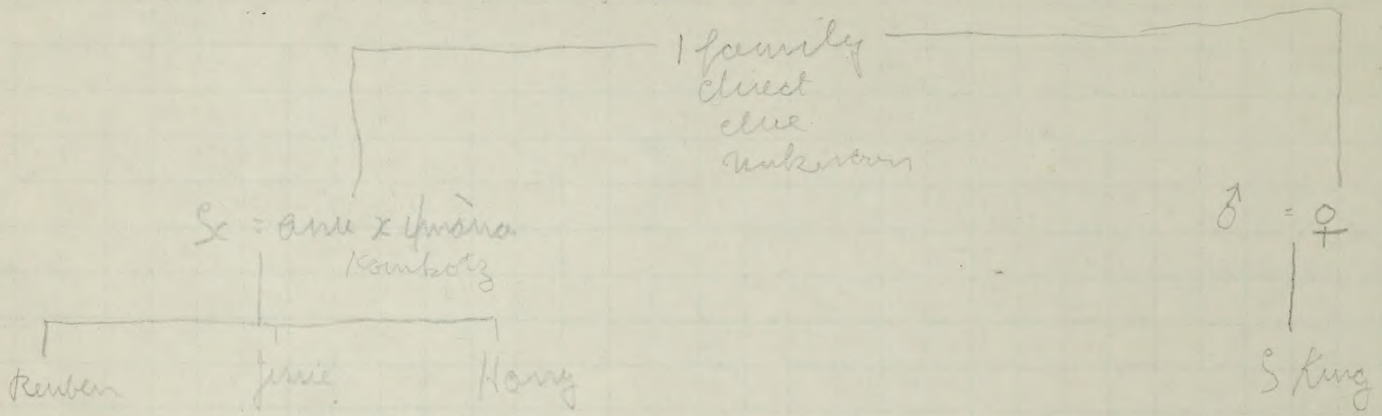
1) The man merely saw what it was & then fled.

by one of the family, on the understanding that he left on he would continue to

1678



1679


1 family
direct
due
unknown
♂ = ♀
Sc = Anne x Upsara
Kamboltz
Reuben
Jessie
Harry
S King